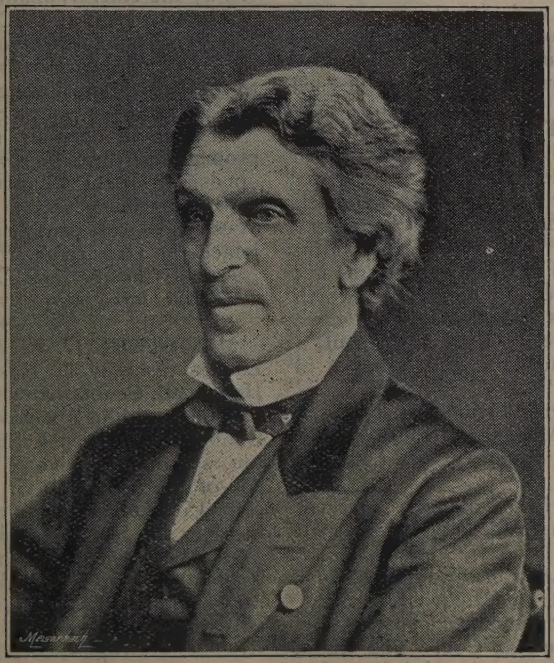
UNITARIAN MONTHLY

No. 217. (Vol. XVIII—)10. OCTOBER, 1921. ONE PENNY.



Rev. JAMES MARTINEAU, D.D., D.C.L., LL.D.
Unitarian Minister and Moral Philosopher, 1805—1900.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

CHURCH CALENDARS: Churches using this magazine with local calendar cover, can have their monthly parcel delivered ready for the last Sunday in expiring month, if Calendar matter reaches the printer NOT LATER THAN TUESDAY in that publishing week.

WANTED!!!—Copies of Vols. 1, 2, 3, of "Unitarian Monthly" for Unitarian School of Theology, Berkeley, California; for the Meadville Theological School, Meadville, Pennsylvania, U.S.A.; for the Unitarian Home Missionary College, Manchester; and for the British and Foreign Unitarian Association, to enable the Editor to secure a complete set for these institutions. Will any readers who possess copies sell them to the Editor, and thus help him to secure them for library use? The British Museum and the National Library of Wales at Aberystwyth would also like to complete their set.

The Rev. Cyril Flower, of Bank Street Chapel, Bolton, in a fine sermon on "Standing Together" said: "The Unitarian Faith is a great faith, heroic, inspiring; a faith to live by and to die in; a faith for which to live and die. It is worth telling people about; it is a medicine by which we can guarantee to cure the diseases of the soul, a tonic which will bring new life and radiance to mankind."

Dr. J. Estlier Carpenter's "Hibbert Lectures," 1919, on "Theism in Mediaeval India," have recently been issued in a volume of 552 pages at 24s. net.

Unity Church, Bolton, has established a branch of the League of Unitarian Women, starting with 60 members.

Dr. Bethune Baker, Lady Margaret Professor of Divinity, in an address at Cambridge, said of Jesus that he did not for a moment suppose that he ever thought of himself as God. The whole content to his consciousness was rightly styled unique, but it was human. There was no saying or act of his that could not come from a man of his lineage and convictions."

The Rev. Richard Parsons, of Rusholme, Manchester, Anglican Clergyman, at the same Cambridge Conference of Modern Churchmen, declared: "Jesus was a man—genuinely, utterly, completely, unreservedly human; a Palestine Jew who expressed himself through the conditions and limitations of life and thought peculiar to his own time."

Rev. Edward Morgan, B.A., of South Shore Unitarian Church, Blackpool, says truly of these Churchmen that "it must have struck many earnest Unitarians with wonder that such men could find a home in Anglicanism, or else, seeing that they were in the Church and evidently intended to stay in, why so many Unitarians were out."

Dr. C. Herbert-Smith, a prominent London Unitarian, has been made judge of the Norfolk County Courts.

Rev. W. H. Drummond, as secretary of the International Congress of Liberal Christians, has been visiting Switzerland, Austria, and Hungary, and will visit Egypt and Palestine in October, and return to England at the end of November.

Open-air meetings are being held by our Unity Church, Islington, London.

It is positively established that the hymn, "Though lowly here our lot may be," was written by the Rev. William Gaskell.

The late Mrs. J. E. C. Edmunds, of Newport, I.O.W., has left £400 to the Unitarian Church of that town and a house for the minister; also £600 to the British and Foreign Unitarian Association, and £500 to the Southern Unitarian Association.

At Yeovil open-air meetings for Unitarian propaganda draw crowds augmented by the opposition of the Plymouth Brethren and by the able Unitarian advocacy of Mr. H. T. Thorne, a Wesleyan local preacher of 25 years, who has joined the Unitarians.

At our Chester and Attercliffe Chapels, war memorials have been unveiled.

MINISTERIAL CHANGES: Rev. Edgar Locket resigned at Hastings and appointed to Holywood, County Down; Rev. G. B. Stallworthy has been publicly welcomed to his ministry at Billingshurst; Rev. J. Shaw Brown, late of Denton, was due to arrive at Wellington, N.Z., at the end of August; Rev. G. L. Phelps has been welcomed into his ministry at Pendleton at a special meeting on September 10th; Rev. E. Rosalind Lee has visited Canada and is now in New Zealand; Rev. E. H. Pickering, M.A., of All Souls Unitarian Church, Belfast, has accepted appointment to the Southport Unitarian Church; Rev. A. H. Biggs, M.A., is now appointed permanent minister at the Highgate Unitarian Church, London; Rev. Dr. Griffiths has resigned at the Congleton Unitarian Church; Rev. Dr. Rattray terminated his ministry at the Great Meeting, Leicester, August 30th, and has received public farewell presentations; Rev. John Begg has been publicly inducted and welcomed into his ministry at Colne, Sept. 3rd; Rev. J. W. Lee, of Attercliffe, has resigned and accepted appointment to Denton Unitarian Church; Rev. G. S. Woods, Taunton, is appointed to St. Saviour Gate Unitarian Chapel, York.

TO ALL WHO CLIMB.

NOT only those above us on the height,
With love and praise and reverence I greet;
Not only those who walk in paths of light
With glad, untiring feet;
These too I reverence, toiling up the slope,
And resting not upon their rugged way,
Who plant their feet on faith and cling to hope,
And climb as best they may,

And even these I praise, who, being weak,
Were led by folly into deep disgrace;
Now striving, on a pathway rough and bleak,
To gain a higher place.
For wisely have they done, and passing well,
To choose what seemed a dim and hopeless way,
And upward from the choking depths of hell
To climb as best they may.

Remorse and burning shame and deep despair,
These are the hell, its demons and its fire;
They vanish when the sufferer lifts in prayer
His purified desire.
Then dawns the truth upon him, clear and sweet;
Flames cannot scorch him then, or demons stay;
All heedless of his bare and bleeding feet,
He climbs as best he may.

Oh! struggling souls, be brave and full of cheer,
Nor let your holy purpose swerve or break;
The way grows smoother and the light more clear
At every step you take.
Lo, in the upward path God's boundless love
Supports you evermore upon your way;
You cannot fail to reach the heights above
Who climb as best you may!

Eudora S. Bumstead.

An Open Letter to Open Minds.

Dear Readers,—What are you doing to make our Unitarian Faith known to the world?

Is it enough to attend and support a Unitarian Church? Some of you may not even do that,—but suppose you do; by your attendance at the services you receive what the Church has to give, and Sunday after Sunday you continue to receive. Does that fire you with the missionary spirit? If it does it is well, and it speaks well too for the power of the preacher to whom you have the privilege of listening. No church is healthy which is not a missionary church, endeavouring to spread the gospel, its gospel, far and wide, and no one is a real live Unitarian who does nothing to make his religious Faith better known to others.

"But what can we do?" say you. "We do not wish to thrust our opinions on other people and make ourselves a nuisance to them." There is at least one thing you can do if you will: You can give them some Unitarian literature. You can ask them to read that. The British and Foreign Unitarian Association will supply you with leaflets, if you will write for them to Essex Hall. The Editor of this Monthly will send you back numbers of his magazine. You can if you will, distribute such literature from house to house. Take one street and work that over and over again with fresh literature. and you will soon find out who is reading what you give, and whose interest is really awakened by it. That is what anyone can do who cares anything for sharing his faith with others who are in great need of it.

Further, this may be done: You can secure more support for our Unitarian periodicals. They are published for Unitarian readers primarily to provide them with a literature of their own. Is it not a fact that at least 60 per cent of Unitarians do not take any Unitarian periodical at all? That is not fair. These papers are published at considerable cost, and at great risk. The publishers may be doing it at great financial loss, and in some cases may be compelled to rely on generous subsidies from a few wealthy supporters without which the publication would cease. It is a severe struggle now-a-days to publish a newspaper or magazine and to keep it going. Is it fair that 60 or 70 per cent of those who profess to be adherents to the cause of Unitarian Christianity give no support whatever to their own publications? It is surely not. There ought to be regularly a Unitarian paper in every Unitarian home, to say the least. The "Unitarian Monthly" ought to be every month in every Unitarian household. One man takes all the risks of its publication. He has no help from any financial subsidy. The Magazine has to pay its own way and it has always done so, and when it fails to do that it will cease to exist. But it is a struggle. Can you not secure more helpers in this? Can you not find 12 or 20 or more new subscribers who will readily pay one penny per month per copy? It is a work that is worth doing. Will you help? It is good missionary work. If 200 readers would secure 20 new subscribers each it would be not only a good lift for the paper, but it would be an effectual spreading of the Faith. All who are willing, should send in to the Editor, who will readily supply them.

The winter season will soon be at hand. What better preparation for it can there be than some such systematic method of spreading our Unitarian Faith?

Unitas.

What's Wrong with the Churches.

A CHURCH is a human constitution, and like all things human, is far from being perfect. What's wrong with it? Where is it defective? In what needful quality is it greatly lacking?

The one answer to these queries is, that it is lacking in brotherliness. The Christianity of Churches as embodied in the practice of their adherents is a poor, weak sort of thing. It is in their power to make it the real thing. Is it not a fact that in most churches the spirit of caste exists, and that class distinctions are made too plain? The rich associate together and cultivate each other's acquaintance and society, but they do not associate with the poorer members. In worship, both rich and poor are as one flock, equals in the presence of God. They share spiritual communion as children of the one Father who is no respecter of persons. But the rich leave the poor to themselves and make them feel that they are of a different class. They will not send their children to the Sunday School to associate with the children of their poorer church members. And thus these poorer are made to feel that they are regarded as inferiors.

Now it would be easy to show that money, wealth, social status, do not make men srperior in morals, in virtue, in character, in spiritual excellence, and that many souls not possessed of much material wealth are in moral and spiritual character far more worthy and noble than many who are abundantly rich. Morally one class as such is no better nor worse than any other. In the Church all have equal claim for regard; and exclusiveness, cliquism, or patronage, are violations of that principle of brotherhood which is fundamental to the real Christianity of the Gospel.

Churches are lacking in the brotherly spirit. This statement needs to be repeated. It is that which is wrong with them. That is why the majority of people pass them by. People who know each other on Sunday in the church do not know each other when they pass in the street. They do not show interest in each other's welfare during the week-day life. They do not stand by each other in misfortune and difficulty and trial. These statements are perfectly true in spite of the fact that there are exceptions that prove the rule.

There is a remedy. What is it? More real Christianity amongst Church members towards each other. More practical religion in their treatment of one another. This means—more brotherly consideration and behaviour. If this were resolved upon the Church would become a live and prosperous institution. Such mercy is—

"twice blessed:
It blesseth him that gives and him that takes."

The Church ought to be a close fellowship. The members of the fellowship ought to know each other intimately. They ought to seek and promote each other's acquaintance and discover each other's good qualities. No man should be stranger who is of that fellowship, nor any who enters within its borders. All should take a real brotherly interest in each other and in each other's welfare. If this were so Church membership would be a delight, possessing a winsome attractiveness that would hold firmly as with hooks stronger than steel, and that would draw others unfailingly into its experience.

Such brotherliness is in true accord with that democratic ideal which Jesus declared as the Kingdom of God. It is a recognition of the Unity of Man, of the fact that all are members one of another with common property in each other's virtue and sympathy and love. All men are so much in each other's keeping that they need each other more than they know. They are designed to have care for one another, to safeguard and protect each other, to be each other's friends and saviours.

This is what churches are supposed to teach. When they do teach it by word and in practical conduct and example, the world will then see that there is then not so much that is wrong with them.

Unitarian Ideas.

By the Rev. William C. Hall, M.A.

10.—THE EQUALITY OF SOULS.

The movements in human society, political and other, are towards the breaking down of the social differences between men, and some optimists, or Utopians, dream of the day when all men will be equal, when no man will be richer or poorer, better or worse, than any other. But equality in human society is not likely to be attained, because in all natural processes—and human nature is a part of nature—the tendency is towards diversity. Progress depends upon one thing or being growing, not like, but unlike another thing or being. In body and mind men differ, and no two men are or can be alike, any more than two blades of grass.

Is not one man as good as another? No: one man, in countless particulars, is better and worse than another, and, in the whole, more or less valuable than another. And so long as we regard man in human society, or in nature, only, we

shall have to think of the inequality of men, despite our politicians and social reformers.

We only truly approach the idea of human equality when we get to religion. Besides body and mind, whirh men regard, man has a soul, a self beneath the expressions of self, which God regards; and we believe that God regards this equally in all men. We are children, equally children, of God by reason of this soul. When I realise that the man who is inferior to me in body and mind possesses vet a soul, in its capacity as great as mine, and in the regard of God as precious, I understand what brotherhood is and, in brotherhood, the idea of ultimate human equality.

There is, therefore, nothing strange in the fact that the Church is the only human institution in which men are equal. In business, in social relations, in political parties, even in the presumably most democratic, men are marked with differences—they are high or low. But in the Church—I mean a Church worthy of its name—differences are obliterated and there is a fellowship of equals. No man is better than another in worship.

Literature.

"The Story of Chowbent Chapel," by J. J. Wright, Minister Emeritus. H. Rawson and Co., 16, New Brown Street, Manchester, 3s. 6d.; cloth, 6s. 6d.

Mr. Wright has in this volume of 150 pages engaged in what must have been to him a labour of love. All through the story it is easy to note the pride of the writer in the telling of it. And little wonder that it is so. There is good reason that the Chowbenters should be proud of their chapel and of its history. It is a grand record of 275 years from 1645 when their first chapel was erected. Mr. Wright insists on his book being a "story," and not a "history," and he tells it in story fashion, but at the same time gives the materials for a history. The principal hero of the story is "General," the Rev. James Wood. He was James Wood the third, for the grandfather of the same name was the ejected minister from Ashton-in-Makerfield, 1662; his son of the same name was minister of the first Chowbent Chapel, 1657-1695; and his son, born 1672, succeeded him as minister and became "the outstanding figure in all Chowbent history," as our author says. He was made of sturdy stuff, for in 1715 in response to an appeal from Sir Henry Hoghton and General Wills, he gathered a hundred of his people, and with himself at their head marched to Preston, where they were set to guard the Ford at Penwortham and the bridges at Walton to oppose the Scottish rebellion under the Stuart Pretender; and they did it so stubbornly and effectively as to receive the high commendation of General Wills, the Commander in charge, and a reward of £100 from Parliament for "General" Wood, hereafter so styled by courtesy. This Rev. James Wood and his flock had their chapel taken from them by the young lord of the manor, who was a strong royalist, and who could not forgive minister or congregation for their action against the Pretender. When the chapel was built in 1645 the land had been given, but was never properly conveyed to the congregation, hence it was that young Atherton could claim it as his land.

But this did not daunt either the minister or his flock. One of the members gave another piece of land, and Mr. Wood begged money from friends in all quarters, and his people subscribed generously, with the result that the present Chowbent Chapel was built and opened for worship in 1721. And hence it is that the Chowbenters are now about to celebrate the bicentenary of it this October, and the publication of this book is part of the said celebration. By a great effort in 1920 over £2,000 was raised for the occasion. The chapel is being repaired and decorated, the schools repaired and improvements effected, as parts of the scheme. "General" Wood was minister 64 years. In all from the beginning there have been 16 ministers in 275 years, including Benjamin Rigby Davies 42 years; Marmaduke Charles Frankland, 33 years; J. J. Wright, 28 years, 1891-1919, and still Minister Emeritus; others with shorter settlements, one Archibald Forbes Macdonald only a year, and Rev. Mortimer Rowe, the present minister, who commenced so recently as 1920. There are very interesting and informing chapters on "The Coming in of Unitarianism" as early as the ministry of "General" Wood, who was a close friend of Dr. John Taylor; on Chowbent ministers and laymen; on "The Harrison Family"; on "Marmaduke Charles Frankland"; and other interesting matters. There are no less than 20 pictorial illustrations, including Caleb Wright, M.P.; Charles Eckersley, J.P.; and Thomas Hoyle Hope, amongst regular members of the congregation, and some good views of the chapel exterior and interior.

The whole "Story" is very interesting, and is instructive historically and ethically too. It is a story of loyalty to conviction; devotion to religious faith; passion for freedom. We can well understand that the Chowbent people will treasure this permanent record, and that it is sure to be of great interest to others not of Chowbent.

For the Children.

FLOSSIE AND FRED

(Continued).

By Rev. H. FISHER SHORT.

" Oh, why are there flies in the amber?
Oh, why are our pleasures defiled?
And, why, always something or someone
To chill the warm heart of a child?

What a really truly scrumptious week those kiddies had! And how fresh, and jolly, and brown they all looked as the end of it drew near! The pity was that, like Tennyson's brook, it could not go on forever. But it couldn't, and the last day, all too soon, arrived.

Motherl y little Flossie Mason took her brother Fred for a last lovely walk through the wood. With its graceful ferns and smiling flowers, its singing birds and fluttering butterflies, its chattering streamlets and great whispering trees, it had been her special bit of heaven. And some of each day had found her, always accompanied by her tiny brother, in this enchanted land.

" Oh, Freddie, let's gather some flowers to take home," she cried, when she caught sight of the first rosy mass of campions. And, setting to work, they soon loaded themselves with ragged robins, and crane's bill, and stars of Bethlehem. At first, they were all excitement and so proud of their treasures. But it was a hot day and, by and by, they grew tired, and the nowers began to droop in their burning hands. When they emerged from the wood the sun poured on their weary little bodies and Fred felt so ' done up ' that he was inclined to whimper. As for the flowers, they were just dying of thirst, and, seeing their glory had departed, the children opened their hands and let them fall.

" You destructive little monkeys, you ought to be ashamed of yourselves."

What these angry words meant, the children had not the shadow of an idea. They turned frightened eyes towards the speaker who had so startled them. He appeared to be a sharp-featured and sour-tempered man. Pointing a bony finger at the wilted flowers on the dusty road, the man said, " If you didn't want them, why did you pluck them? And just see how many there are, you young vandals ; there must be hundreds." Terrified, Flossie began to suspect that she had done wrong, and big tears filled her eyes as she sobbed, " I'm sorry, sir; I meant no harm: we were taking them for mother, but they died." Before the man could say the stinging things that were on the tip of his tongue, he was surprised by a movement among the scattered flowers.

" Whatever in the name of fortune—?" he gasped as, like a flash of light, there uprose the most radiant being he had ever beheld.

" Good afternoon, Mr. Smith ; don't be so alarmed, I shall not eat you. I am Flora, the flower-fairy, and giver of joy to little children like Flossie and Fred." As Mr. Smith was too embarrassed to speak, the fairy continued, " Don't think I want to blame you. I know you love flowers and are pained at what looks like their wanton destruction. Though commendable, your zeal is not according to knowledge." At this, the man drew a breath and felt more comfortable. Still, he couldn't think of anything to say, so the fairy spoke again. " Now, I know you are a good man, Mr. Smith, but like many other good men you ' lack something.' " His interest aroused, the man found his tongue. " And what is that, Miss—Miss Flora?" he faltered.

" It is known as the saving grace of humour. Wanting that, even the goodness of some very excellent people is not as good as it might be. It is too solemn and, hence,very shortsighted and, therefore, not sufficiently human."

" I don't know what you mean, Miss Flora."

"So I remarked a moment ago. I said your zeal, though praise-worthy, was not according to knowledge."

The man scratched his head and looked so puzzled that the fairy laughed heartily, and though the children hardly understood a word that was said, they could not help joining in the laughter. Strangely enough, the man was not annoyed. On the contrary, his face became quite pleasant.

" Do please tell me what you mean," he pleaded.

" I will," said the fairy. " Flowers are very beautiful, and to love and to protect them is a beautiful thing ; but there is something far more beautiful than flowers. You perceive what I mean."

Turning kindly eyes on Flossie and Fred, the man nodded.

" When the Lord of Love was here," smiled the fairy, " he told men to 'consider the lilies of the field,' but he took a little child and set him in the midst. And though he said that even Solomon in all his glory was less glorious than a small lily, he did not complain about men casting the lilies into the oven. Did that ever occur to you?"

" I confess it never did," the man admitted. " Nor did something else ever occur to you, and, that is, that when a flower has brought joy—even fleeting joy—to the heart of a child, it has more fulfilled the purpose of its being than a million of flowers that are born to blush unseen."

With this, the fairy vanished, knowing her lesson had gone home.

A new light came into the man's eyes and a new feeling glowed in his heart. Filled with amazement, Flossie and Fred felt themselves being carried towards the Home in arms that seemed so kindly as they were strong. And they were not afraid.

The Unitarian Women's League.

By Mrs. BERNARD ALLEN.

There have been no meetings during August and little to report in the work of the month. Miss Mary Gill, from Boston, has been here most of the month and has helped forward the British "Friendley Links" work. By chance in travelling to see our country she found herself at Newport with a day to spare. By an effort of memory she was able to recall the name of a "Friendly Link" living at Pontypridd, and was able to get into telephonic communication with that town. As a result, Miss Gill went over to Pontypridd, met eight "Friendly Links," was able to tell them of their respective "links" in America and spent a very pleasant and friendly time with them. The entire party accompanied her to the station to see her off. Miss Gill stopped a night in Liverpool before sailing for New York, and Mrs. Redfern kindly collected as many girls as the short time of notice allowed to meet and become acquainted with Miss Gill and the work of the Junior Alliances in America.

The Relief work organised in Budapest among the Unitarians, by the British League and American Alliance, has been going on well. The summer has been a very hot and trying one in Budapest, and Mr. Hankinson, who administers the fund, decided to send 25 children of the Unitarian congregation for a month's country holiday to brace them up for the Winter. The lucky 25, who were chosen after medical examination as badly needing a change, left on Thursday, August 25, under the charge of two adults, for Oroshaza, where the schoolmaster, a Unitarian, will supervise their welfare. They are to be lodged in various homes which were all personally inspected by Mr. Hankinson beforehand. Two other little ones, too frail to be sent with the others, are going for a long visit to Switzerland, as their health requires careful supervision. The Fund is also paying for two young students at a Tuberculosis Sanatorium, and has several other works of relief among the Transylvanian refugees in Budapest, many of whom are Unitarians.

Rose Allen.

National Unitarian Temperance Association.

THE WINTER'S WORK.

THE Lecturer and Agent for this Association is arranging his work for the coming winter. Already he is fixed for a week's lecturing in the London district, Oct. 3rd to 8th, concluding with a joint Temperance Rally at Essex Hall. Also he is planned for a week in the Birmingham district, Oct. 16th to 22nd. Other arrangements are being made for lectures in the North Midland area, in Manchester District, and in N.E. Lancashire.

Sunday Schools, Band of Hope and Temperance Societies, and Sunday School Associations who can make use of the Lecturer, should apply and offer dates at once. The Lectures are offered gratis, the only expense being a collection at each meeting in aid of the expenses of the work. Where lantern and operator can be supplied it will be a Lantern Lecture; where there is no lantern it will be a lecture talk. Applications should be made direct to H. Bodell Smith, 470, Narborough Road, Braunstone, Leicester.

All interested in the future welfare of young people should take note of the following facts:—

The Bishop of Dover said that "he had tried to trace a hundred of his children who in the last few years had passed out of school." He could only trace 77, and "of these, two only were attending church regularly, and 39 were confirmed drunkards." He also stated that out of 1,000 convicts in Pentonville Prison 757 had been Sunday scholars; while the Chaplain of the Leeds Borough Gaol reported that out of 282 prisoners 230 had passed through Sunday schools.

Dr. Sullivan, Medical Officer of Health in His Majesty's Prison Service, says that of 500 cases of aggravated assault 82 per cent were due to alcohol, and that of 200 male offenders convicted of murder or of grave homicidal attempts 158 criminals were victims of the alcohol habit, and in 120 cases, or 60 per cent, the criminal act was directly due to alcoholism.

Sir Andrew Clarke declared that 7-10ths of the disease of the country results from drinking.

Sir Wm. Gull said: "I hardly know any more potent cause of disease than alcohol."

Ald. Thos. Greenwood, choirmaster of Todmorden Unitarian Church, is the Mayor-elect of that town.

A legacy of 5,000 dollars has been left to the Dukinfield Old Chapel (Unitarian) by the late Mr. H. J. Wright, of Rhode Island, U.S.A., for Chapel and School Sick and Poor Funds.

DEATHS: Mr. Wm. Beckett, Sheffield, August 1st, 75; Mr. Alfred Jones, Chingford, Essex, August 13th, 89; Margaret Ann Burgess, Wallasey, August 30th, 78; Mr. Chas. Hammond Hackney, September 1st, 79; Miss J. Millicent Brown, Bournemouth, killed by accident, September 2, 33; Miss Rachel L. Notcutt, London, September 9th, 79.

SUGGESTIVE THOUGHTS

By A UNITARIAN.

"If I had a God whom I could understand, I would never hold him to be God," a believer once said.

It is simply treason against the truth to shut the eyes of our reason against it, and blindly swallow whatever is presented to us as the Word of God.

Because the power and skill manifested in the universe so greatly surpass the highest power and skill of men, it is reasonable to infer that God's goodness and love are greater than ours, and never fall below the best we can imagine.

God has made us intelligent, and by this faculty revealed to us His own existence as an intelligent Creator. Conscience reveals to us that He who gave it must himself be good. By the love that He has made us feel, He proves to demonstration how great is His love.

Prepare to meet and welcome thy God. He seeks to enter the mind as Truth, the heart as Love, and the character as Righteousness, though he leaves us free to exclude Him.

Wheresoever we find truth, beauty, wisdom, love, and goodness—here or there—is God; and therefore, the man who loves the highest, truest, and best is, in his heart and soul, a lover of God.

Christian Freemen claim not liberty to believe what they like, and ignore what is disagreeable, but liberty to believe what seems true, be it agreeable or otherwise. Superstition is clinging to some belief in spite of experience and reason.

Rev. H. BODELL SMITH,

470, Narborough Road, Braunstone, Leicester, is at liberty to take Sunday Engagements.

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 4d. p. doz.)

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Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

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Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.